RETURN TO JOHN GOLDMAN AFTER TYPING

[redacted]

Must Remain in
Transcription Room

M 2161

Group II

Thursday August 24, 1972

Barn

MR. NYLAND: So, you come. Probably to be reminded, or maybe to derive some stimulus, so that the evening is that kind of an evening, halfway almost between the weekends. On weekends you are reminded enough, I think. But during the week, unless you attend some of the other meetings, of course that will help in the same way. But every once in a while on Thursday, I have certain thoughts that occur to me during the week and I sit and think about how to formulate certain concepts which I believe are important and which I still would like to talk about. Because as a--as a whole, we have a responsibility. At least, I feel I have that. We have started certain things going, and we want to maintain them and continue with them for very definite reasons. It is the Work of Gurdjieff, the ideas as promulgated in ALL AND EVERYTHING, and of course, I assume that you have that kind of interest otherwise you wouldn't come, since you know that I talk only about such ideas, and perhaps a practical application in daily life; and the necessity of talking about such ideas for the purpose of one's own understanding.

But then sometimes it occurs to me, what kind of authority do I have, and honestly I don't have any. To some extent I have. Gurdjieff asked me to start, right after the Second World War, the first group in America, in New York, which I did. And from then on certain things started to grow, and the formation

of the Gurdjieff Foundation, as you know, which I was a Trustee for many years. Finally a decision on my part that certain things were not quite right, or rather in my opinion could be different, and that there should be more freedom of a possible application of Work in daily life, and I could not find it in the Foundation, and for that reason I left, and then continued with groups - many, many groups.

But you see I think about that every once in a while when I consider small groups or interested people in different parts of the country. And what have they to go by, because on account of a little bit of publicity, we get information, letters, people who hear about us, from a little book or a couple of them which now happen to exist, which are not very detailed. They write letters, they want to know a little bit more information, and they claim they are interested in Gurdjieff, at least they have heard about his name, and have read some of the books about Gurdjieff. And from then on one tries to see if perhaps they're interested in Work. Because it is not a question of being interested in reading about Gurdjieff and having all the different publications which amount, at the present time, to quite a number at your disposal, and read them and think about them maybe. But the difficulty is always that in such books there is really nothing that indicates that the author is talking to you.

When you take ALL AND EVERYTHING, there is no doubt about it that Gurdjieff means us. That we are being described in that book, and because of that there is a necessity of an application in accordance with the ideas as they have been indicated or developed, and that it is up to us or to anyone who reads that book to find out what he should do in his personal case. That is very difficult. I do not blame many people who have read a great deal about Gurdjieff, and there are several of course - Ouspensky, and Orage, Kenneth Walker, Bennett, several others - I don't want to mention too many names, it is not necessary, who all talk - talk about what their experiences have been, and sometimes describing certain situations like in the earlier years in

Russia, de Hartman for instance, and then the first years at Prieuré, Fritz Peters for instance, or those who came a little later and then started to author some of their own books and personal impressions and so forth. So that at the present time to find one's way in that which has been written, without now concentrating on ALL AND EVERYTHING, it's extremely difficult to come to certain conclusions because even a person like Daly King writing about Gurdjieff in a book called The Oragean Version calls it a version. Then one talks about Ouspensky's ideas - In Search - and of course in The Fourth Way, which seems to be a little better known sometimes, unfortunately, or Nicoll, or Walker, as I have mentioned. And how to find one's way among all that kind of literature, and when they are being read, and when they are being studied, also quite seriously, one comes to certain conclusions about what is meant by what such people say; and they are called sometimes the system a la Ouspensky, or that what Orage then is as his version in as far as Daly King was concerned; and also then when they get a few letters from us and they listen to some tapes, then there is - well there is the 'Nyland's version.'

Let me assure you there is absolutely no version. There is, there are a quantity of principles, which are involved which have to do with Work on one-self, which are in all such books, sometimes a little hidden, and sometimes overshadowed by personal interpretations and perhaps what may have been even based on the experiences of the people who wrote the books - although that is not always true either. Because sometimes one is carried away a little bit by the nicety of a logicality and then interprets a little bit outside of one's own experience, and it is extremely difficult to keep track of the principles themselves. And for that reason it is so necessary to come back time and time again to ALL AND EVERYTHING and to check up to see what Gurdjieff has written, or what even you can find in the series of REMARKABLE MEN, or whatever else is available of the material that he has left. And out of that one distills

gradually certain information which then has to be tested by one's own experience.

The question of what is a principle, and where does an interpretation start is of course very, very difficult. But you see when one becomes acquainted with the ideas in the simplicity as we try to talk about them, and basing them naturally on ALL AND EVERYTHING, and what is written there, and even the interpretation of sometimes the long sentences does not allow always for clarity. And although that may have been intentionally done because of Gurdjieff himself not wishing to communicate certain things in a very simple form, but the necessity of anyone reading that book should really dig for it, and find a treasure by himself. Many times of course it is much easier reading in another little book about Gurdjieff instead of trying to swallow ALL AND EVERYTHING. And then the author then says that you have to read it at least three times, where are the people who are willing actually to do that? And there must be a great incentive, on the part of each person when he becomes interested in the ideas of Gurdjieff which have, for their basis, an esoteric value, to continue with the way it has been presented by him, and still I would say it is the only necessity that is required of a person that whenever he reads, he reads in such a way that he can digest the book and becomes- and takes that what is in the book, takes it in and becomes part of himself. And that the only way by which one can achieve that kind of digesting process, is by the utilization of the principles, which have been extrapolated?, and which then can be applied within one's own life, and then studying that what takes place, and making note, and remaining honest about the experiences, as a result of such application, that one gradually develops for oneself a philosophy based on Gurdjieff which is your own, and could be called even your own interpretation of the ideas.

All such things are quite correct, provided you don't violate the principle which is inherent, in an understanding of the necessity of such applica-

tion. And as long as that is clear, you can go overboard every once in a while by personal little bit of theory. But, as soon as you touch that what is a requirement of a necessity really, that what is an absolute necessity for a person to understand the difference between a subjective world and an objective one, that anything that one does then has to be marked by that kind of a coloration. To see that it is not violated at all in any way, one tries this kind of an application in using that what is written as a prescription, or as a tool with which one, in practice then, could become more and more perfect as time would continue.

You see these different people that have lived and have written about Gurdjieff, I've known them personally, practically all of them, and therefore whenever I read what they have written, I of course see the person behind it, and to that extent I have a certain advantage over many of you. But of course that doesn't mean that if I disagree, I can disagree because of their different interpretation than mine. What I think and what I say and what I feel about the ideas and trying to formulate them in a correct way and keeping them as simple as I can, is my particular problem. To see that in the interpretation which I might have once in a while, I do not violate the principle of Work, in accordance with the understanding of Gurdjieff. And I knew Gurdjieff well enough to know what he was saying when he said certain things about Work. Now I don't blame anyone on the--in the outside world as it were, who have a little group and where there are a few people and where there are people who have read something that they are of course prejudiced. I call it prejudiced because it is not based on any reading in ALL AND EVERYTHING. In most cases, they haven't even read it and sometimes they don't know about it. If they have tried to read it they never followed up the instructions of reading it at least three times, and already in the very beginning they will close the book because it's not to their liking. And some of the other books of course

are much easier because they don't demand very much. All they do is to talk a little bit, and you get it in your head and you glide a little bit of nonsense that every once in a while is written which doesn't do any harm.

But when one starts to apply Work in the real sense of the world, it will do harm to your particular taste and that you remember Gurdjieff mentions that. Unless there is that kind of an opposition on the part of your own subjectivity when something has to be accomplished in the direction of objective--an objective world, there is going to be a difficulty because you are not going to give up that what you have lived with for such a long time. And when that question does not come up in any book about Gurdjieff, of course it is lovely literature or very nice and convenient to know a little bit about Gurdjieff as a man and what he did , but it doesnt help you at all. So I say it is a prejudice which is based on information which, from the standpoint of those people who have written about it, it is of course sufficient for them, otherwise they, I hope, they wouldn't have published it. But at the same time, that what one wants for oneself has to be applied by the person who reads it and he may be in an entirely diffetent state as compared to anyone of those authors who also have had information about Gurdjieff.

Now this is the problem: what does one do regarding such people? To establish oneself as an authority, of course I cannot do that, at most, all I can do is to try to keep on talking about Work as I understand it in accordance with what I believe is the understanding of Gurdjieff, as he expressed it in ALL AND EVERYTHING. Regardless of whatever anyone else would say. And the second thing which is very necessary is that when one wishes to verify for oneself what could become the truth, you have to apply it sincerely in simplicity, and in all honesty, regarding yourself and describe for yourself such experiences in any kind of a way that you wish, provided it is truthful for you at that time. And therefore I am not a salesman for Gurdjieff. I am not

at all trying to tell you "you ought to." Because I have no interest in selling esoteric knowledge. I have interest when someone is already interested, to a certain extent, and as we say, unprejudiced, who is willing to listen, who is then willing to take it in and to see if it can be applied in his case. And if he is honest in such application, and if he follows the rules as we lay them down, and which are very simple, then such a person, perhaps, can become convinced that his own experience indicates that there is something worthwhile in the ideas of Gurdjieff, and esoteric knowledge, which is unfolded in that book.

At the same time you must not forget that the First Series is an exposé of the condition of man on this Earth, that REMARKABLE MEN indicates that there is a possibility of men existing which have certain principles with which they lived and where their manifestations are a result of such principles in the application of their own lives. And that of course the quintessence you might say would be in the Third Series. But that is a book which is not finished and which part is still to be translated. It is not available for the public and I hope as I've said several times, that it never will be because a person is not entitled even to read or ~~ask~~ to know about it unless they know what is meant by the principles of Work first, and also what is the condition of man when he could become interested in esoteric knowledge of this kind.

But when we talk at meetings and when we talk about applications, when we talk about a variety of perspectives in which Work as such could be applied in ordinary life, we talk about the Third Series. When we talk about talks ~~be~~ or certain exercises, or certain things that could become useful, we talk about material that is in the Third Series. To what extent I can tell you that and what I could disclose, that is my conscience. It is no one else's. It does not matter at all if perhaps I hold certain things back, if I do, I do it for definite reasons. Because when a person is not as yet entitled to know what is

really necessary for a complete understanding of Work, then it would be premature to give it to him. It would function like poison, and it would prevent him from actually wishing to overcome the difficulties which are inherent in any kind of beginning. That you might say is the reason why I hope the Third Series never will be published. But you will find in many of the meetings that we have had a great deal of that kind of material and you must never worry about that, because whoever wishes to develop will always find a way. It does not mean that you have to stay even with Gurdjieff, or with anyone who talks about Gurdjieff. When you are sincerely in honest (~~[illegible]~~?) trying to find out what is the difference between your subjective life and your bondage while you live on this Earth, and what is required for setting you free, and what can be set free and could continue to exist after you die physically, - All such things, when one honestly wishes to find an answer to such questions, you will find it. Because nothing of that kind is hidden for any length of time, if you are persistent in your pursuit.

So I am not worried about holding perhaps at the present time a few things back for some people. That of course is in the nature of it. If it were published, you would read that first and then you would not pay attention to any necessity of going through the preliminaries of Work.

Why are the preliminaries necessary? Simply because you don't know yourself. You don't know what you are. You will interpret all the time the different things, even whatever your experiences may be in accordance with what you would like to see them to be, and they are not that way. A person is as he is unconscious, not equipped at all to become a conscious man unless he fights against the manifestations of his unconsciousness. And unless he becomes quite truthful about the bondage which he then sees and which does require at times a very serious attempt on his part to throw it off, or to do away with it, to fight against it or to substitute something that is of more value than his unconscious existence. It first has to be brought home to anyone that it is a

necessity for a person to want to become interested in the ideas of evolution and development and spiritual growth, that he must know on what kind of a basis it can be placed. And if they don't do that, then of course the house that they might build up after a little while will tumble down, and the winds will come of ordinary industry, civilization, cultures, and well-meaning attempts on the part of friends to take away what you already think you have and you haven't got it.

That is why I am so insistent that in the very beginning one learns how to Work and understand the principles of Work. That is why we talk many times and why different people answering tapes from other groups should adhere to a language that can be understood and it is that kind of a language that has to be used when one talks about the ideas of Gurdjieff. You see, I want to take away the prejudices which exist and which already have been too long in existence in certain books in accordance with interpretations of well-meaning men but who, unfortunately, in my opinion, did not understand the quintessence of Work on oneself. And in saying that, it is not that I put myself on any kind of a pedestal. It is just a matter that I want you to know that you can verify anything that we have talked about in your own life. If it is not in accordance with the truth, you will then find you will fight against it. You will come maybe to some conclusion that whatever I have been saying was no good for you, and you are welcome to have that kind of an experience because then at least, if you continue to be interested, you will fight for your own inner life living, and that is much more important than agreeing with me.

I don't want you to agree with me. I want you simply to listen, to take in what comes from me as a result of my own experience which, for myself, I had to verify and I know what is right and what is wrong for myself. And when I tell it to you, it simply means that you can listen if you wish to listen, if you don't want to listen it's all right with me too, because I don't need your particular listening or your kind of approbation. We talk about eso-

teric Work, we talk about the necessity of growth for any kind of a man. We talk about having an ideal of a man who then can he actually grow up, can be in the state in which he happens to be, which we call unconscious or asleep, can he awake? Can he be awakened? Is it possible for a person even in a sleeping state to have a dream about the possibility of freedom? That is the problem that sometimes these people in little bits of groups have. How can they get rid of all the junk that they have read first? If they could only start in a very simple beginning of what sometimes is told quite definitely and simply on a tape of what is the necessity of Work and why one should Work in that way. Why one should try to understand this principle of objectivity. Why it is necessary that there is an 'I' to help your mind because your mind at the present time is incapable of doing what would be required of it. That it is all the time mixed up and confused. Of course it is logical that that happens in the beginning. But after all adhere constantly to the principles of Work and whenever it happens to come up in any kind of a meeting or any kind of a discussion, it always should be brought to the foreground.

Don't ever forget that there is Work to be done and Work means that there is something necessary to guide you out of this particular state of bondage to see if that kind of an entity that could be created could serve for you, for yourself in your own life as a mediator between God and yourself on this Earth. That always has to be explained in a very simple way and always reference should be made to it, because then it becomes impersonal. It is not a question, again I say it, of my interpretation, and there is no particular little system that I adhere to. ALL AND EVERYTHING is for me that kind of a Bible, and I try to read it day after day to see if I understand it in the same way as I used to, or that the many times that I have read certain passages over and over again, if perhaps there is a deeper kind of a meaning which I haven't found as yet but because of certain experiences of my own life, that gradually I start to understand a little better. I may in the beginning have a certain inkling

of the truth being available in some way or other and I act in accordance with my understanding of that kind of a truth. But, gradually, in the experience of such applications and to try to live in accordance with such principles, certain things take place in the brain and in the feeling of a man, and then gradually he will have more insight and more ability and more possibility of application and more reality of his inner life, and what it actually is. And gradually, I hope he will disocver more and more what is the essential essentiality of his own being.

You see it is why you might say I hammer on this a little bit, because I say again I have no interest to convince anyone. If they wish they can take, and if they don't, it's all right with me. If they don't want any tapes, or if they don't pay attention to them, well why should we send them? If they honestly want to find out what does Gurdjieff mean, then let them study, and then, unprejudicedly, let them try to apply the principles which are explained in ALL AND EVERYTHING. ALL AND EVERYTHING talks about an 'I'. A man who should have an independent 'I'. It talks about slugs who are born, bound to this Earth. It talks about the manifestations of a man naturally physically expressed. It does talk about a relationship between feeling and body, and the impossibility of making any seperation between the two. It talks about three centers which are at the present time confusing each other. It talks about the possibility of a separation of such centers, and gradually developing into full-grown bodies. has a possibility then of joining in reality as a three-unity which then could become for a man the beginning of his real life as an individuality.

You understand many times the different things we do talk about and that you are here and there a little bit of--amiss, that you don't as yet Work enough, that again it's not my affair. I want you to,- I've asked it many times, I suggested it, sometimes, I've begged you to do it, But, I cannot do more than that. It is up to each person to see where he lives, and what he really wants, and then, starting from where he is, with the usage of an understanding,

what he believes he knows a little bit about Work on himself (), that he tries to get experience after experience ; that he accumulates facts which are facts in honesty and absoluteness, and about himself, that graddally the facts being strung together, more and more will give him a picture of what he is, in reality and not in accordance with his own interpretation. That gradually these two lines could become parallel for a man, knowing what he is well enough in his memory in accordance with an unconscious forms of behavior and gradually acquiring different kind of knowledge which is more reliable for him, and which will furnish for the building of something that has more value and more enduring in a Kesdjanian body or for his Soul. It is so simple, that whole process. And there is no reason to start comparing different things with different people, and so and so saying this and someone else saying something else. What the hell is the difference what they say? What is the difference what I say? You know enough about the application of Work. Go ahead and apply it. That's going to be your guide, not me, not anyone for that matter.

There are no particular versions about esoteric knowledge. There may be a few words that are used a little differantly by different people. Surely it is not something that Gurdjieff is the only person who doesn't--doesn't know that, everybody knows that. In scientific literature, it takes a long time to determine certain terminologies so that it can be exchanged on a basis of understadding. But how often even in science and articles, which are supposed to be absolute you might say in value, how often there is interpretation even when they describe an experiment, of how it should be carried out. It's only the totality of such things gradually with earnest desire to find out what is what about Work, that you will uncover something that becomes your own principle, that principle of the application of that what is the high principle as given by Gurdjieff, or esoteric knowledge, whichever way you wish to call it. That

what belongs to a realm of an infinity of an absoluteness about which we don't know anything but at least we have an idea that something of that kind ~~right~~ OUGHT to exist. Something that belongs to the realm of God, which we don't know about either. But we do know about the possibility of a higher form of life, which is more free than what we are and you--so the totality of ones interest comes down to one very simple thing. What am I myself, and what do I know actually about what I am? That I think has to be understood ~~just~~ FIRST because otherwise you will not have any motivation of trying to apply the tools as given by Gurdjieff. What are we in all honesty? You need not agree with Gurdjieff when he calls us slugs. It's a little bit too much as a word, you know. After all we say we are man, and we walk and we have a brain and we have airplanes, and bombs, and we can destroy, and we can harness mother nature, and we can communicate and we know a hell of a lot about electronics and even we can go to the moon. Alright, all right, what are we as man, man, ordinary in our lives? What are we as friends? What are we as husbands and wives, or fathers and mothers? What are we when we are young, and have aspirations? What is our desire to wish to grow, to want to find out for oneself, how often do we follow the line of least resistance? Sometimes from that standpoint, what is wrong with us?

Even with a group where we talk, where we talk about the necessity of activities of really being honest about it, we are not. We are still stupid in many ways. And you know it. You are forgetful. You are ignorant. You don't want to do too much about it, because it takes you too much time. Of course I'm not talking to people who understand these things and who try honestly, because

it is again your own conscience that determines that. You must not simply take it to heart because I happen to say it. I simply say here it is, ready the way I would say it to myself, and I communicate it to you in a certain way; almost disclosing secrets of my own psychology, for you to profit by it if it is useful to profit by such things, so that it can become gradually like a legacy, for yourself that you can use, or think about and refer to, or then compare it and say, "Well in such and such case he happened to say at the time when he was still alive that this and that happened, and in that way." and maybe you find out that it is not so, and then you say, "But I disagree with that." It might help you to Work because there is a definite reason why I talk the way I do because I am honest about my Work, and it is up to you to take whatever you can, but, I cannot tell you that you must take. Where does it come from this desire on your part that you have to take certain things for your life, that you have to consider this question of dying? That you have to realize that this period on this Earth under these kind of conditions and the way you are, the way your personality has been formed, that there is a certain moment or maybe succession of moments in which you start to realize that it is either yes or no. That it is entweder-oder. This question of making up your mind and having a determination about yourself that you say maybe I want to give Gurdjieff the advantage of my application. It sounds so stupid, doesn't it, as if you want to honor him. You are honored by being able to use what he has told you. You could be extremely grateful that there is a book in existence that will tell you definitely what you should do. Even if you have to DIG for that, and even if it is difficult to get through the long sentences and the interpretation and

and the big words. But keep at it if you are honest for yourself to find out something that is of use to you in your life. And that happens every day. When you get up until you go to sleep again. At least during such so called waking hours, you have chance after chance to be able to see yourself, and of course I know you don't do it, because you are busy. You find time for many other things. You don't find ~~time~~ enough time for this. And then sometimes you say its in my nature. I cannot do it, or the conditions and the circumstances of my being, or whatever it happens to be, the state in which I am. Of course I'm in a state. (EVERY TIME I AM IN A STATE) The state of my being. In that kind of a state, I allow certain thoughts and feelings to exist. Logically I cannot do away with the state, because that's me. The way I am at any one time, whatever my thoughts are, whatever my feelings are, the way I walk and the way I am acting, or the way I am physically occupied, that is my state and I wished in that state that certain things come to me. So that I'm reminded of the possibility of changing my state. That's all because the state in which I am, I know I am not in balance at all. I know that I am reacting to the outside world. I know that I am not my own master. I know that I am simply affected by the rest of the world and I have to take it because there is nothing in me to counteract it and to stand on my own feet. It is very necessary to understand what state I am in, all the time, the state of a slug, although even that I don't want to admit as yet. OK Bill.

But you see the necessity of coming to these kinds of conclusions, of wanting to accept yourself as you are. The fact of your life existing in your being, the way that life manifests itself in all kind of forms, physical behavior, or ~~feelings~~ feelings,

or the thought processes, all of that describing the state, in which you are. You wish to allow one little thought or one little feeling. It is based on a realization which you also must allow, to see yourself as you are, and if you cannot do that, to see if you can remember a little bit about what you have been in an unconscious state, Or, that your memory tells you that ~~you have been in an unconscious state, or that your memory tells you that~~ you have not used the right kind of words and that you should have done, been different because you could have if you only had thought about it. And then the thought should be, that you wished to have had that thought at that time.

That is the way one starts to change oneself. ~~Just~~ First to become critical, to see that what I am is not at all what I ought to be as a man. That I say it is an imbalance that it is not as yet in sufficient equilibrium for myself, of course it goes without saying. I fly off the handle when it is not necessary. I use my voice, and raise it a little bit without any particular reason. I am stepped on my toes and I swear. I am interested in certain things and something else interferes with me and I swear again because why can so and so interfere with me when I want to do etc. etc. We are not at all like God's little children. We are just like a little bit of a grown up nonsensical young fellow who starts to think that he knows the rest of the world, and is going to experience every God damn thing that he wishes to experience and to his own detriment. And continue to wish to do that in order to, for what? To acquire more knowledge? Or experience that is useful? Or just to do something when loafing around and having some drugs and all the rest? What do you think this kind of a life is giving a man? ~~What do you think this~~

~~kind of a life is giving a man?~~ What do you think this political business which is going on at the present time? Promises made or whatever they call it, and we poor people, living this life under certain conditions which are not very easy, and economically definitely not always to our liking. And whatever there may be the reason for that kind of a condition on this Earth at the present time, really don't let's become too sociological about it. The fact that I have my own world and I don't like that either because it is so mixed, so confused. I have to make a decision about this and that and I don't know. And I bring forth all kind of reasons why I should do yes, why I should say no, why I should not do it, or whatever it is that I ought to do, and as soon as I start doing it and then I become confused because my conscience tells me I shouldn't do it, and what is his conscience worth? based on what? What I have acquired from reading or from different other people what they have told me, or how they had a conscience or didn't have it? And how was it made within me, because of conditions under which I have lived and influences from the outside world which I have digested and which have caused me to continue to become and remain unconscious.

My fight is a fight. It is a question that I realize that I am that damned bound, by a variety of things of my own world, and if I wish to become a man, I don't want to become a man under such conditions by allowing them to continue to exist. If I understand freedom and I know that I am in prison, I want to get out because I am in prison. Unjustified-you see that you must understand, because if you allow the conditions to continue in sleepishness, you justify your own condition and you are too damned weak to do anything about it. The strength doesn't have to be

very much in the beginning. It has to do with a change of attitude, to turning around and say, "I see all this what I have gone through. I see that past, I see what is has done to me, how it has affected me, the way I am now and I don't like it all the time. At times I do like it a little bit and then I'm afraid that I become too vain about it, because I glorify a little bit in something that is really not my possession." What is honesty in my work? It is that what I do. And you can say I don't even do it. I am allowed to do it. And to whatever extent I understand this question of relationships, of being on a certain level and affected by different influences, from a higher level. Maybe that happens to be the condition of cosmology, which I must admit that I ought to study and become acquainted with but I FIRST have to do that what is right here at my hands. My, when I get up in the morning and I walk like a human being and I want to eat a little bit and I satisfy my stomach, and I have already many thoughts about what I should do and can do, and what I don't want to do and perhaps I should do, and don't do, because finally I don't want to do. That wins out, and I cheat, and I am hypocritical, and I lie. We must, make, become, we must become, much more earnest about such things, particularly in relationships with each other. You don't care for each other well enough. You still care too much for yourself. It can be understood that you do that, that of course, you are the nearest to yourself. You have to take care of yourself. It is necessary that you understand FIRST the requirements of what you need. Many times of course you don't need what you think you need. But at least

you can be honest about that. But that is just a little bit of a step, because you are not by yourself. You are not alone in this world. You belong to a group. You belong to that kind of organic kingdom. You are part of this earth, that you can never eface, (EFFACE). You may not like it but you happen to be here. You are here and you have to find what purpose do I have to fulfill? What is there as an aim for me. What is my place that I can find where I can be, to the best of my knowledge, acknowledging that what I am capable with whatever I can do, acknowledging that what has been given to me, by Mother Nature and the utilization of that what is perhaps to her advantage, If I use it, because as a result, I keep on living and while I live I am for her a transforming machine. But I am not interested in that particularly. I happen to have a body. I have to have a way by which that what I think and feel can be expressed. I want to make sure that the way I think is correct, and that my feelings are deep enough. That is why my body exists for this little period of time on this earth and whatever philosophy I will want to follow and whatever satisfies me, and whatever I can believe in, in life hereafter or God reigning now over the totality of mankind, and allowing all kind of wars to continue, and destructions of life, human beings. It is terrible for me to see that, and at the same time when I look at it and then I turn within myself and I said how often I destroy my time. What is that I sometimes know that is so lazy in me? That I don't want to do this because I am afraid, or because I think it is better to wait and I rationalize because maybe later I don't have to make up my mind. Something else will make it up for me. I postpone, I

procrastinate many times. I know that of myself, I know my unconscious state and I have come to conclusions that I see in that unconscious state there are certain facts which I must admit I cannot change anymore because they're irrefutable to me. They have become absolute, they have to be, they have become for me my possession. This is the riches I build up in heaven about myself, that is the facts about myself which are truthful, that is wealth for me. That is what I wish because with that I can buy my entrance into cosmic consciousness. By that I pay Mother Nature whatever indebtedness I have towards her.

These are the treasures that one lays up in heaven when heaven becomes part of one's life on this Earth. That is the storage place of the information about myself, my being as a physical body and the different organs that are there functioning. That I know that I can count sometimes on that kind of a reality. That I know that it is there for that purpose and is not different, that it is there all the time, that it is not here today and gone tomorrow. It is here today and for me, as long as I Work in (ORDER) (rider?) to let it go tomorrow, when I die. But you see what all this means, It means that you have to become quite serious about your own life, and that is not something that I can give you or tell you about, or that I feel that you ought to be. I say yes you ought to be, because I think it is becoming to a man that he is that way, but (where) (where?) is your place and what is your position? What is it in you that you are as supporting cells? What is it in you that could become or could take the initiative for further wish to grow? What is what you must know, not only for yourself in relation to others, but also for yourself in relation to the time and energy spent.

You see, if I am unconscious, I spend that time in supporting me. When I try to become conscious, I am spending that energy in the pursuit of further growth. That is what I must see, that the supporting element of the usage of energy for my unconscious existence still remains in existence as long as I

am on this Earth, because I have to perform certain duties for which I do not wish to use any conscious energy. So whatever it is that even if I say that each time is the time I could wake up, it is true, but it does not mean that in the totality of a day, I am awake all the time, because it is a waste of my energy to spend energy of that kind for the unconscious existence of my body. I must learn how to discriminate. That is the direction my conscience should take. My conscience must know when I would Work and when it is right and my conscience must tell me to stop Working and not now, because it is not right under such conditions, or it is not even required. It can be done with a much cheaper price.

There are different values on such energies. One doesn't want to pay too much for that what you get when it is not worth it. If something can be done with--for a lower price, we pay that lower price. If we spend too much money we are fools. If you spend beautiful wonderful energy of an esoteric nature on something that requires just ordinary affairs--ordinary talk even, why should one utilize that energy for that purpose, unless you wish to grow up more during such a period? That will of course--will be allowed. You can use your energy for the purposes of growth when that is sincere. But you must not criticize yourself when, at certain times, you think you should have Worked and you have not done it. Maybe you should not even have done it. But when you have that thought, that you should not have done it, or should have, then you make up your mind, should I now? Should I now Work?

The thought processes that take place in your brain will help you at certain times to tell you when you must Work and when you must not Work. This is the balance that is required. It is not a balance which is already necessary that you are 100% conscious and conscientious. Equilibrium doesn't mean that. Equilibrium is the balance in a man when he is harmonious between an unconscious state and a conscious state. Between an ordinary feeling world and an emotional world. Between that what is so-called conscience in the sense we mean it, when

in the sense we talk about it when we talk about ordinary life and the little rules that we have to adhere to, to keep us out of prison and that what we really mean when we say my conscience will not allow me to do this.

I hope you understand these kind of problems. You see what they are based on. On the realization time after time about myself, seeing myself, but seeing which means that I will not change my mind afterwards. That I will continue to see it that way when that what I see is the truth. When it is not truthful, when the thoughts and the feelings come, to rationalize about what I have seen. It is not really seeing. It is a noticing of course and when I use the word awareness I mean with that words a very definite concept. There are a few words that have to be used only in relation to Work and we must be very careful that we do use them correctly. It doesn't help if you talk Russian and I talk Dutch to you. We have to have a psyhhological esoteric 'Esperanto' and there are just a few words in it. Like you remember that Gurdjieff talking about English, he said he only needed a few - yes and no, and thank you. What we need is a little description of an objective something existing which has been created because of a sincere wish. And that something that then could become an entity with life given from Above for ~~with~~ which? one has prayed, functioning in a very definite way regarding me. In the wish to create this I remember myself. My real Self that is ~~thi~~ still there. I called it Magnetic Center, sometimes, of that what is the reality of me. And I remember that. I remember that when I was, how I was , when I was young. Unspoiled, uninhibited, not as yet written on. That is my Self. I've said many times, whiter than snow, more ethereal than ether~~XXXXXX~~.

When I say Self-remembering, I remember that Self with a capital 'S! And because of that I wish to create an 'I' in the image of that Self, which is me, unspoiled, and I wish then this 'I' to start to recognize me as unspoiled, which is my life. And I say that process of wishing to recognize me , I call becoming aware of the existence of me, and the acceptance of me, that I exist.

And that my life, being myself exists, unspoiled; That I wish this awareness process to be pure. I do not want it to be interfered with. Not like I have a thought process that is interfered with my feeling, or that has to do of course with a description of what is being seen. That it is a real observer, becoming aware of an observee. Which is the object only existing in whatever way it happens to exist. That is description of my ordinary mind when I talk about myself. But when I talk esoteric knowledge, I have an awareness of the existence of myself, that I am alive. That I wish this to be pure, I simply indicate by the word impartiality. No interference of any like or dislike, That I wish it to be free from my time, subjectivity; That is free from associative thoughts and so forth, rationalizations. I simply want to indicate that by a moment, or using the word instantaneousness, or simultaneity.

These three requirements of such words to be used only for definitions of that kind of description of Work. We have perhaps a few more. Participation, experimentation, intentional suffering, voluntary - that what is conscious as labor. Whatever that may be, don't let's worry too much about it. Use the words when you talk about Work in a real sense so that there is that kind of I say Esperanto, of an understanding that the person says, Yes I know what you mean. And then you can ask, can you define it? And then the other will say, I will define it the way you define it because that's our language.

An aim is a language of that kind. It is not definable. But it (is?) 15 for me a direction towards something that is definable. It is a direction away from that what I now call my bondage, away from the Earth, By paying Mother Nature first; Then having a passport and a visa; Entering into, I call it always, cosmic consciousness. It belongs to the sphere of the Milky Way. I wish, with my life, to build up something that is tangible for me, that becomes a guide for me, that will become for me as one goes along, a place to live in where my life can become acquainted with an experience of an emotional kind without having to use the manifestations of my physical body. That I wish my Soul to

exist with the information and ~~the~~ energy as accumulated by my Kesdjanian body, willingly to give that, when it will die, on its own, on its own terms. But I must remember that when I wish to Work I must start with something that is within my means. Of course the observation process has to do with physical appearance. Don't stick too much ~~of~~ on these 5 little bits of things. Because it is not that, I ~~am~~ not interested in the tone of my voice. I am interested in when I remember, listen to it, that there ought to be an 'I' which becomes aware of myself, not even the tone of my voice. That's only a means. Posture, ~~and~~ gestures and walking and all the rest, and the expression on my face, fine - it's good. All right, it reminds me. But I want to have 'I'; I want ~~XXXXXXXXXXXXXXXXX~~ something else, not this little bit of object that I call 'it', that's my being on Earth. I want something that has more value and can be enduring. It's not going to be destroyed. I hate destruction on this Earth.

I cannot understand why it should be destroyed because I have aliveness in me. Why should that be sacrificed? And of course it won't when I say it's aliveness, because that what then would remain dead is dead. It has no life in it. So logically I will not want to continue with it when it has no life. But my own life, that is why I say, providing opportunity for living in a Kesdjanian body for me , but I start with simple things because what am I trying to do? An impossibility practically. In an unconscious world I want to create something that has to exist and it has to be fed and it has to grow up. Three requirements, that I have to grow (~~go?~~). I have to take ~~ox~~ care of. I am the producer and I am taking care of it and I hope that ultimately it will bless me, because of my attraction for wanting to make it grow.

But you see, all of that belongs to little descriptions of Work. I am talking now in general terms, about motivations for oneself and realizations why one ought to be interested in this kind of idea, of Gurdjieff, of esoteric knowledge and the development of an 'I' which as 'I' gradually becomes the center of my individuality. Whatever it is, we've talked about it many times already.

But I want to make sure that those in other places start to realize once and for all that what we are talking about is their own philosophy. When they want to apply it. We are not talking about just Gurdjieff or ~~the~~ about ideas even in ALL AND EVERYTHING. We take them out of that book. I've said many times, you sit and read and on each page it stares you in the face that it is you, and you have to take it out of that book and put it in your own life. Then you don't need the book anymore because your life becomes your book, of honesty, of achievement, of accomplishment, the book of your life which can be read afterwards by - I do not know - St. Peter maybe, if he can read your language. Whatever it may be that one wants for oneself, it may be your own conscience, it may be your own consciousness, it may be your will. It may be your ability to help God. Maybe it will be for you the possibility of communiaation of helping to enlighten to enlighten the burden of His Endlessness; whatever that kind of terminology means for you. But for heaven's sake, throw away all the junk that you have had already. Thinking that you can find it in psychology and a study of therapy, or all the rest that we call ordinary science, that we know of this Earth. It does not have it in it. It does not talk about the possibility of life hereafter, in accordance with doing away with the boddage. The three different ways you know - science and philosophy and art. They will not lead you to anywhere. Religion can, but it has to be based on those three standing up from there on as a vertical line, and not in a horizontal dissemination of information, that you can get out of certain books on this Earth, published by any kind of a publisher.

One talks about one's Soul. Is that a different thing from your body. Is that something that you can touch. Is it something that even God could become aware of that for yourself ~~(illegible)~~ you wish to create because it will give you a chance to be able to continue to live. Whatever it is that you wish your brain to become conscious. In that kind of consciousness all the different departments understanding each other in a different way and no particular selfish thoughts, no vanity, no love for oneself, then only love for

the totality of that what exists as life - affection for people, to help, wish them to put them, if necessary, if necessary for them, on the right road in accordance with your own knowledge and your wish to give. Give whatever you can, . Let others take whatever they can. But in any event for oneself, one wishes to grow up and in that process gradually that what you can become will start to emanate towards the outside world. Giving because after all that is the law that one has to understand much and much more.

You see, sometimes it says in the Bible, God gave his only son to become a messenger. You see that kind of a gift. Do we understand that kind of a gift as a person who is omnipotent? It is really that kind of emanation only that exists, because it has to exist and for us it looks as if it is given as the only Sun. There are thousands of suns around God. There are thousands and thousands of messengers existing in the universe. We only know a few because we happen to be on this Earth. Our intention for oneself is becoming a part of that what is governing and not for the sake of governing. Only for the sake of being, of becoming in that that what is our birthright as having been given life that then that life meant that it should be continued for oneself in whichever way now one can, so that the death of the physical body will not affect it. It is an entry into a spiritual world. We call it spiritual for lack of a better word. For lack of a better word, we must know that that what will come we cannot as yet describe. But we have an inkling of what it might be, and sometimes intuitively, sitting quietly and having a vision, maybe then sometimes it becomes clear. what one's aim is. You sit, in your inner, inner chamber. You come to your real Self. You talk, you see what it is. No one is around. Everything is quiet because the door is double. And sometimes I say there is no door. You see there is a door for entry, but when you are returning to life, there is no door anymore. The prison is when you are still on this Earth. Then it is and it looks as if you are bound. When you understand what it is not to be bound and not having the necessity of being bound, the prison doesn't exist any longer.

And so when you talk, and you still talk with the double door closed, then no one will hear. You wish God to hear it. How can you? How can you make it clear to HIm that you wish Him to hear you? Begging, praying, being quiet, coming to your real Self, making attempts to Work, making attempts to tell that you are using your talents in the right way; that you honestly, you wish to be free from prejudices, of yourself, that you really don't care about yourself, that you may as well die. Because what is the sense of having a body that constantly is demanding too much of you? I say this inner inner chamber is a very important place. Somewhere near your heart, somewhere through your heart, through the suffering of your heart you will reach it, and every once in a while you must dwell there. You must make a task for yourself to dwell there once a day. To take the time off, to stop everything, then to become quiet within, and to realize, this is me, here I am, saying it - My Lord I am here. Please see me. Can you--do I have to ~~make~~ make an appointment? But I am what I am, for that reason of course you must want to see me. And I know you see me because I am honest.

The recognition of honesty effaces all separations. One must learn to see an honest relationship between physical manifestations and a wish to express an emotion. Then there is a separation between the two. Then the physical body will become free from everything else, and only for a little while keeps on supplying some energy for the continuation and the maintenance of that what is potential within a man. That he could then--can grow up and that his--that his consciousness and his consciencenss - his conscience - will be fed by whatever the body can give to the last drop of blood. Wishing to transform it into Hanbledzoin , similarly in functinning but on a higher level, that it will give the possibility of the energy of a thought to the energy of an awareness, gradually preparing for the possibility of an understanding to enter into the Kingdom of heaven by having heaven ~~dome~~ come down to Earth; by having heaven come to be in the inner inner chamber of your life. To get acquainted with what it is to be

and not to be somebody, but just to be alive.

One must learn how to Work. One must be very patient. One must have an ability for that kind of attempt. By ability I mean, there has to be within man a desire to have a wish. Sometimes the desire is an answer to that what is taking place outside. Sometimes it is a recalling of that what honestly is reality within. But when the desire comes, based on the realization of what is, then the wish will be there to create that what is not as yet, and then in creating and its being , as 'I' takes care of the further transformation, sometimes we say transfiguration of the physical body, either lighter in density, or in full-grownness of all potentialities, to the fullest measure which God allows to people living on this Earth.

I hope you have a good week.

Goodnight.

END TAPE

Transcribed: John Goldman
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